

THE *Praying*
Lay-Man's
RITUAL.

An PART II. 1739.

Pr CONTAINING *1. 1.*

Explications of the Ceremonies
us'd at Mass, and in the Admi-
nistration of the Sacraments.

With the Blessing of Creatures.

For the Instruction and Edification
of Lay-Persons.

*Shew to the People the Ceremonies, and
Rite of Worshipping, Exod. 18. 20.*

Printed in the Year 1704.

b
L
fo
ca
fu
of
r
L

1144
40
2

A N

Advertisement.

T H E foregoing and following Papers, bearing the Title of the Lay-Man's Ritual, are so stil'd from their principal Contents, which are such Offices and Ceremonies of the Roman and Sarum Rituals, as concern Lay-Persons.

A 2

THE

Abraham Lincoln

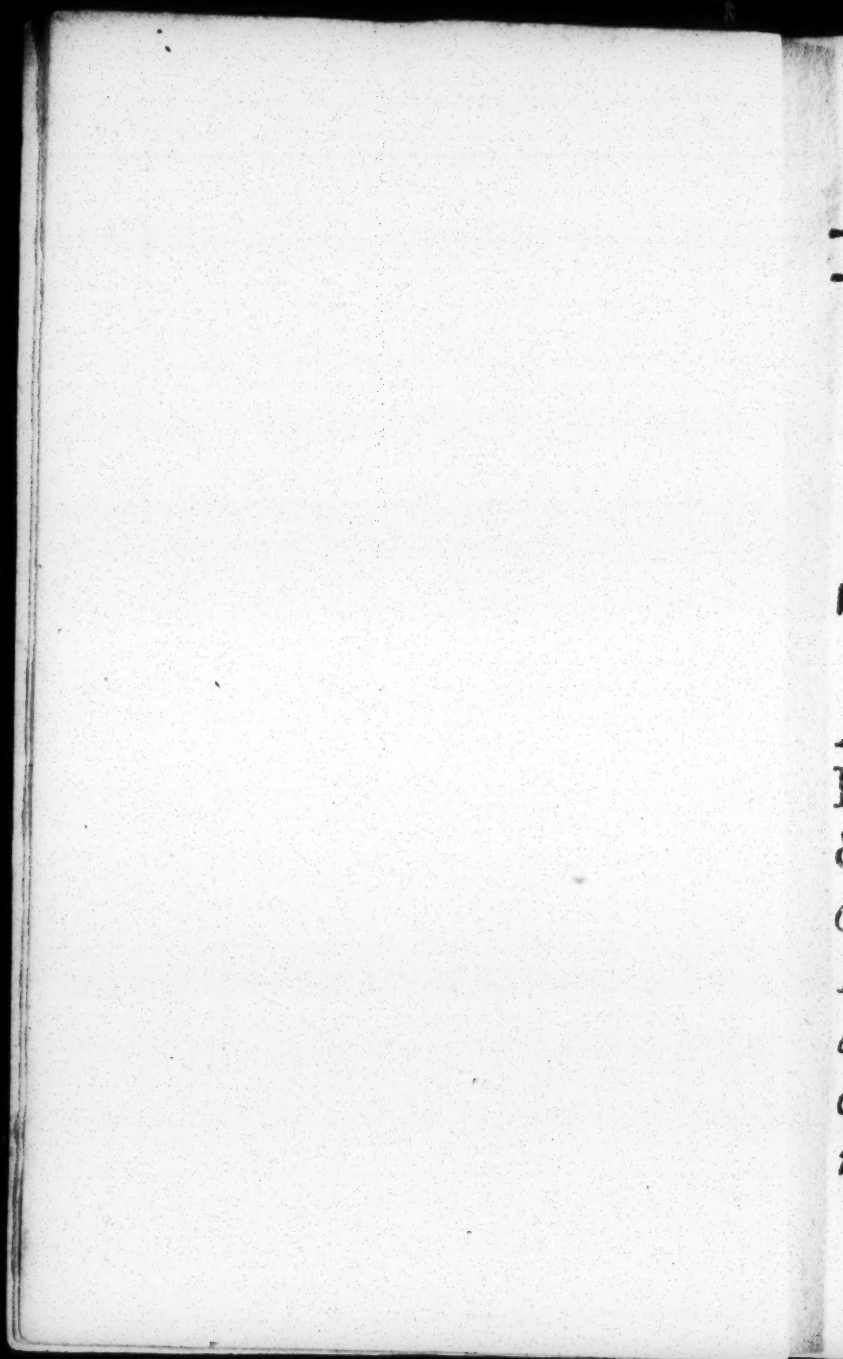
T H E
Christian Sacrifice,
With its
Office and Ceremonies,
EXPLAIN'D.

By G. C.

Malac. i. xi.

*From the rising of the Sun, even to its
going down, great is my Name a-
mongst the Gentils; and in every
Place there is sacrificing, and there is
offer'd to my Name a clean Oblation,
because my Name is great amongst the
Gentils, says the Lord of Hosts.*

Printed in the Year 1704.



A N

Advertisement.

THE ensuing Collection is mostly an Abstract, of Father A. F's Liturgical Discourse, &c. where the Studious, and such, as have Leisure to peruse so large a Work, may find a more copious Explication of what is here briefly deliver'd,

An Advertisement.

*liver'd, for the Instructi-
on and Edification of those,
that want either Money
to buy, or Time to read,
an ampler Treatise on this
most important Subject.*

P R E-

PRELIMINARY

Instructions.

The Church

IS the House of our Lord, his *See Gen.*
Temple, his Palace, his Holy *28. 16, 17.*
Seat; where presenting him-
self, he meets his Children, making
them all Partakers of his Grace and
Merits. *My House*, says he, *shall*
be called the House of Prayer, to all
People, *Isa. 56. 7. Mat. 21. 13.* We
must then take heed, of turning it
into a *Den of Thieves*. Nothing is
here done unworthily, but God
will punish it. We, in like man-
ner, are the Temples of Christ, and
our Souls his Holy of Holies: And

Preliminaries.

if any one violate the Temple of God, God will destroy him, 1 Cor. 3. 17.

Holy Water

Taken at the Church-door, puts us in Mind, that Purity of Heart and Holiness becomes thy House, O Lord, Psal. 92. 5. But *who shall make him clean, that is conceiv'd of unclean Seed?* Job. 14. 4. *Thou Lord, shalt sprinkle me with Hyssop (the bitter, but wholesome Herb of Contrition) and I shall be cleans'd: Thou shalt wash me (with the living Water of thy Grace) and I shall be made whiter than Snow, Ps. 50. 9.*

The Altar,

On which is offer'd the Body of our Lord, is the Seat of Mercy and the Throne of Grace, to which we ought to go with an humble Confidence, that we may obtain Mercy, and find Grace in seasonable Aid, Heb. 4. 16. Mystically our Hearts are the Altars of God, when our
Prayer

Prayer ascends from thence, as Incense in his Sight, Ps. 140. 2.

The Crucifix,

Upon the Altar, puts us in Mind, how Christ, *the High Priest and Mediator of the New Testament*, not by the Blood of Goats or Calves, but by his own Blood, enter'd once into the Holies, [i. e. into Heaven] eternal Redemption being found: By Means of whose Death, *they, that are called, may receive the Promise of eternal Inheritance*, Heb. 9. xi. &c. So that, as often as we look upon the Crucifix with Devotion, the Passion of our Saviour is renew'd in our Hearts, to the producing of such like Affections, as the Apostle breath'd out, when he *God forbid, that I should glory, ing in the Cross of our Lord Jesus Christ, by whom the World is crucified to me, and I to the World*, Gal. 6. 14.

Church-

Preliminaries.

Church-Ornaments and Music

Serve to raise our Minds above Earth to the New *Jerusalem*, and make us long to assist before the Throne of the Highest, in eternal Alleluja's.

Images and Pictures

Are Books, in which we read the Lives and Martyrdoms of the Saints; and they seem to cry out to us, with the Apostle, *Remember your Prelates, who have spoken the Word of God to you; beholding the end of whose Conversion, imitate their Faith,* Heb. 13. 7.

Wax-Candles and Lamps

Are lighted in the Church, to admonish us that Christ (the Light of the World, whose Humanity the Candle, whose Divinity the Flame

* Heb. 12. 29.

* represents) has expell'd all Darkness, by the Splendor of his Gospel;

pel; and that we ought always to walk, as Children of Light, Eph. 5. 6.

‘ O blessed Lord, what excellent
 ‘ Arts has thy Wisdom invented, to
 ‘ bring us to thy self! Thou takest
 ‘ our Eyes by the Beauty of thy
 ‘ House, and the decent Splendors
 ‘ of thy solemn Offices: Thou
 ‘ quicken’st our Affections by the
 ‘ Liveliness of Pictures, and meltest
 ‘ our Hearts by the Sweetness of thy
 ‘ Music: Thou strengthen’st our
 ‘ Faith by thy public Assemblies,
 ‘ and improv’st our Charity both to
 ‘ Thee and one another; while we
 ‘ all meet together for the same
 ‘ blest End, and by mutual Reflec-
 ‘ tions encrease our Fervors, &c.

The Holy Mass

Is the Sacrifice of the Evangelical
 Law, instituted by Christ in his
 last Supper: An Oblation of Christ’s
 Body and Blood, under the Forms
 of Bread and Wine, for a perpetual
 Memory of our Savior’s Passion.
 Or, the Mass is an Oblation of the
 Body

Luk. 22.
 19.

Body and Blood of our Savior, under the sensible Forms of Bread and Wine, made only, by a Priest authoriz'd by Christ, to God ; whose Dominion, over us, is thereby acknowledg'd, with our Subjection and Dependence on him. This is the public and solemn Honor and Glory, of the most Sacred Trinity: Here the Power of God is own'd, and his Perfections display'd: Here the First-born of all Creatures, in whom they are all included, is offer'd: Here the Angels rejoice, and repeat their *Glory be to God on High*: Here, Sinners obtain Pardon ; the Living, Grace ; the Dead, Refreshment ; the Offerers, Blessings and Remission, and the Universal Church has all Good from this Mystery ; it being an *Holocaust* of perfect Love, *Propitiatory* for Sins past, *Expiatory* of Pains and Punishments due to them, *Impetratory* of new Gifts and Graces, *Eucharistical* for Blessings and Benefits receiv'd, and in fine ascends continually to God, in the Odor of Sweet-

Sweetness. ' If then (says Pope
 ' *Urban VIII.*) in Human Affairs,
 ' there be any thing perfectly Di-
 ' vine, for which the Heavenly Ci-
 ' tizens (if Envy could touch them)
 ' might envy our Happiness, that
 ' surely is the most Holy Sacrifice of
 ' the Mass, by the Benefit whereof
 ' it comes to pass, that Men, by a
 ' certain Anticipation, do possess
 ' Heaven on Earth, whilst they
 ' have before their Eyes, and in their
 ' Hands, the very Creator of Hea-
 ' ven and Earth: So much are
 ' Mortals obliged to maintain this
 ' great Priviledge, with due Wor-
 ' ship and Honour. And, in order
 hereto,

The Priest

*Is taken, or set apart, or chosen
 from amongst the rest of Men, as the
 most perfect amongst them, and is
 appointed for Men in those Things,
 that appertain to God, that he may of-
 fer Gifts and Sacrifices for Sins, that
 he may compassionate the Ignorant, and
 such*

Preliminaries.

such as err, because himself also is compassed with Infirmary; and therefore he ought, as for the People, so also for himself, to offer for Sins, Heb. 5. 1, &c. This then is

His Office,

To be a secondary Mediator betwixt God and Men; soliciting their Cause, and offering their Tribute, in public Testimony, that God is their God, and they his Vassals; offering in like manner for their Sins, to appease his Wrath, and obtain his Grace; to comfort the Afflicted, and be a Samaritan to all. But, who shall ascend unto the Mount of the Lord? The Innocent in Hands, and Clean in Heart. Let him therefore make

Psal. 23.

His Preparation for Mass,

1. By placing himself upon his Knees in the Presence of God. 2. By calling to Mind, that he is now about to address and pray his Heavenly

venly Majesty, for the Salvation of himself and his Universal People, and that by the solemn Oblation of the dreadful Sacrifice; 3. By cleansing his Conscience from the Filth of Sin, and disposing his Soul with all Humility and Meekness, with all Devotion and Purity, with all Attention, Affection, Sincerity and Zeal, to perform this great Work, saying;

In Union, O Lord, with that Heavenly Sacrifice, which thy Eternal Son, our Merciful Redeemer, offer'd at his last Supper, and upon the Cross, I humbly beg, thou wilt accept this Sacrifice of ours, which I am about to offer to thy everlasting Honor. In Testimony of thy Sovereign Universal Dominion, and our Vassalage; in Commemoration of the Sacrifice of our Redemption. May thy Saints hereby participate of the Merits of thy Passion, to the Encrease of their Glory: The Souls in Purgatory, be eased of their Dolours; and all Sinners upon Earth reclaim'd, of what Kind soever, and in particular such and such. Thou hast

Preliminaries.

hast ordain'd it, O Lord, to be offer'd to thee, as a perpetual Thanksgiving, for all thy Blessings bestow'd upon us, as a Satisfaction for all the Offences of thy faithful People, both living and dead, and for the obtaining of saving Grace, by all, that shall possess the Inheritance of Glory, and I apply it accordingly. Grant therefore, O Lord, by this Holy Oblation, Rest to the Dead, Grace to the Living, and to us all, eternal Glory in the World to come. Amen.

This Preparation being finish'd, the Priest vests himself with

His Sacred Garments,

And, at the same time, puts on the New Man; adorns his Mind with such Vertues, as become him; moves the Faithful to greater Reverence, &c. And,

1. Taking the *Amice*, he kisses the Cross; knowing it to be his Part, to glory in nothing, but, with *S. Paul*, in the Cross of Christ; puts it before his Face; as shutting his

his Eyes to all worldly Cares ; puts it on his Head, as the Helmet of Salvation ; and about his Neck, as the sweet Yoke of Christ ; lets it fall upon his Shoulders, in Token of Obedience ; crosses the Strings over his Breast, to shew his cordial Love, and earnest Desire of carrying the Cross, and says this Prayer.

O Lord, put upon my Head the Helmet of Salvation, for vanquishing the Devil's Assaults. Alluding to Eph. 6. 17, &c.

2. In covering his whole Body with the white *Albe*, he remembers, that to have a Part with Christ, at his Table of Grace here, and Glory hereafter, he must be wholly clean both in Body and Soul ; and for this perfect Purity, he prays most earnestly, saying :

Whiten me, O Lord, and cleanse my Heart, that, being made white with the Blood of the Lamb, I may enjoy everlasting Gladness. Alluding to that of the Apoc. c. 7. *These are they, who have wash'd their Robes in the Blood of the Lamb, &c.*

3. The

Joh. 13.
8, &c.
Apoc. 21.
27.

Preliminaries.

3. The *Girdle* is to him, the Symbol of Continency and Chastity, for which he prays, saying :

Gird me, O Lord, with the Girdle of Purity, and extinguish in my Loins all lustful Humours, that the Vertue of Continency and Chastity may abide in me. Alluding to our Savior's Saying, *Let your Loins be girded,* Luk. 12.

4. The *Maniple*, put on the Left Arm, is an Emblem of Penance, Compunction, Tears and Pains: Of the Trouble and Recompence whereof, he begs a Share, saying :

Let me, O Lord, deserve to wear the Maniple of Weeping and Grief, that with Exultation I may receive the Reward of my Labour. Alluding to that of the Psalmist, *They that sow in Tears, shall reap in Exultation,* Psal. 125. Or that of the Gospel, *Blessed are they that mourn, for they shall be comforted,* Mat. 5.

5. The *Stole*, is a Mark of Power and Dignity in the Church, and a Badge of Heavenly Glory: He lays it crosswise over his Breast, to signify,

nlise, that he is crucified to the World, and prays after this manner :

Restore unto me, O Lord, the Stole of Immortality, which I have lost in the Prevarication of our First Parents : And altho' I come unworthy to thy Sacred Mystery, yet let me deserve everlasting Joys. Alluding to the Prodigal Son, Luc. 15. 21, 22.

6. The *Vestment*, so called by Excellency, is a Symbol of the Law of Christ, and especially of the Precept of Charity, which he calls his Precept by Excellency, *Joh. 15. 12.* and agreeably hereto, the Priest says this Prayer.

Lord, who didst say, My Yoke is Mar. 11. sweet, and my Burden light, make me able so to bear it, that I may obtain thy Grace. Amen.

Thus, in Splendor of Soul, answerable to his Mystical Gariments, the Priest comes to the Altar, in the Name and Person of Christ, as Mediator between God and Man.

The

The Catechumen's Mass.

THE Priest, at the Foot of the Altar, humbly bowing himself, invokes the most Sacred Trinity, saying, *In nomine Patris, &c. In the Name of the Father, and of the Son, and of the Holy Ghost.* Amen. Signifying, that what he is about to do, is not to be done in any Power or Merit of his own, but in the Name and Power of the Father, Son, and Holy Ghost; saying, as it were, to *All* present,

Attend the Oblation, which I am to offer to God, who is our Father, by his Son, who is our Redeemer, and in the Holy Ghost, who is our Comforter. Or, to God, by his Son, in Vertue and Power of the Holy Ghost.

He makes the *Sign of the Cross* upon himself, and in moving his Hand (1.) to his *Head*, (2.) to his *Breast*, and (3.) from *Shoulder to Shoulder*, he expresses (1.) his *Intention*,

tion, which is the beginning of our Action, (2.) his *Affection*, and (3.) offers all his *Power*, to effect this Sacrifice. Again, he arms himself with this *Sign* against all Temptations, as if he should say, *Save me, O Lord, in thy Holy Name, thro' the Merits of thy Passion, and suffer not my Enemy to prevail against me.* Also, in making this *Sign*, he minds all present, that now he is going to renew in them the Memory, and apply to them the Fruits and Merits of Christ's Passion.

Amen, you go to sacrifice to God for us (say the People) and for all the World: We ratifie and approve your Holy Intention, and will attend, and go along with you, to our Power.

P. *Introibo, &c. I will go to the* Psal. 42.
Altar of God. Here he farther declares his *Intention*, as if he should say; As God's Legate to his People, or the Church's Ambassador to God; nay, as the Agent of the Universe to the Lord of Lords, and King of Kings, *I will go to the Altar of God: To do Homage to him,*
in

The Preparation.

in the Name of all; to give him Thanks for all Blessings, bestow'd upon all; to beg, he will be Propitious, and give his Pardon to all, as also his Grace; that he will ease all their Miseries, and encrease their Vertues; that he will be merciful to the faithful Souls departed, &c. Or, I will go to the Altar of Mercy, to offer Sacrifice for you, that are here present, for my self, and for all: Come you with me, let us acknowledge our Impieties, and see, if perhaps, for the tender Passion of his only Son, he will take Pity on us, and Spare us.

C. Ad Deum, &c. To God who rejoices my Youth. So the Clerk, in the Name of the People, animates him to go on, telling him; He goes to God, who is both able and willing to satisfy his Desire, and by this Sacrifice, to pardon his Sin, to cleanse his Soul, to give him Alacrity, and renew his youthful Vigor, in the Performance of this Holy Action.

Nor

The Preparation.

25

Nor is it meet, that, going about so great a Work, we shou'd be sad or dejected in Spirit ; therefore this *Psal*m is permitted and recited interchangeably, that both *Priest* and *People* may celebrate, and receive the most Holy Mysteries with Joy, and approach the Divine Majesty with all Chearfulness and Alacrity.

P. *Judica me, &c.* Judge me, O *Psal.* 42.
God, and discern my Cause ; from the Nation not holy, from the unjust and deceitful Man, deliver me. That is to say ; Having prov'd my self, as the Apostle commands, judge me, *1 Cor.* II. 6.
O God, in Mercy, and distinguish between my just Intention, and the wicked Devises of the ungodly ; and deliver me from all such Company, before I come to thy Altar. Because, *we cannot drink the Chalice of our Lord, and the Chalice of Devils. i. e. the Waters of Iniquity : We cannot be Partakers of the Table of our Lord, and of the Table of Devils, i. e. of Sin. 1 Cor.* 10. 21.
For what Participation has Justice with Iniquity ? And what Agreement
B ment

The Preparation.

ment with Christ and Belial? No other, than between Light and Darknes, 2 Cor. 6. 14, 15. God forbid then, I should enter, with such Companions, into the Courts of our Lord, into his Holy of Holies.

C. *Quia tu es Deus, &c.* Because thou, God, art my Strength; why hast thou rejected me, and why go I sorrowful, whilst the Enemies afflict me? That is to say, * *With thee, O Lord, I can do all Things; † With-*
 * Phil. 4. 13. † Joh. 15. 5: *out thee, Nothing: No, not so much as examine or enquire, Why thou hast rejected me, or why I go sorrowful, &c.* O! do not therefore repel me, but assist me with thy Grace, that I may always rejoice in thee, whilst the Enemy afflict me.

P. *Emitte lucem tuam, &c.* Send forth thy Light and thy Truth; they have conducted me, and brought me to thy Holy Mount, and to thy Tabernacle. Thou hast sent Christ, to enlighten the World by teaching the Way of God in Truth; send him
 now

The Preparation.

27

now to enlighten and teach me in particular: Since these Graces, thy Light and thy Truth (by which we know our Duties, and sincerely perform them) have brought us to the Altar, to invoke thy Name, &c.

C. *Et introibo, &c.* And I will go to the Altar of God, to God, who rejoices my Youth. And we will attend thee, (say the People by the Mouth of the Clerk) accompanied with the Light of Truth, and a sincere Intention, to the Altar of God, who will change our old Corruption, into Newness of Life.

P. *Confitebor tibi, &c.* I will praise thee on the Harp, O God, my God: Why art thou sorrowful, my Soul, and why dost thou trouble me? We will praise our God on the Harp of Joy; be not therefore pen-sive or desolate, my Soul, torment me no more. God loves a cheerful Giver, 2 Cor. 9. 7.

C. *Spera in Deo, &c.* Hope in God; because I will still praise him: He is the Salvation of my Countenance, and my God. Trust in God (says
B 2 the

The Preparation.

the Clerk for the People) and praise his Name ; he is our Salvation and our God, and we hope to see him in his Glory. And then both Priest and People glorifie God ; the

P. saying, *Gloria Patri, &c. Glory be to the Father, and to the Son, and to the Holy Ghost.* And the

C. answering, *Sicut erat, &c. As it was in the beginning, is now, and ever shall be, World without end. Amen.*

Both making Profession of the H. Trinity, and promising to continue it for all Eternity. Then the

P. with great Alacrity repeats his *Introibo, &c. I will go to the Altar of God, to the Table of our Lord, to the great Supper of the Faithful, to eat the Bread, that comes down from Heaven, to partake of the Body and Blood of Christ.* And the

C. answers, *Ad Deum, &c. To God, who rejoices my Youth, by giving new Life, Strength and Vigor, in Vertue of the Divine Food of the H. Eucharist.*

Joh. 6.

P. *Ad-*

The Preparation.

29

P. Adjutorium, &c. *Our Help is* Psal. 123. *in the Name of our Lord. As if he shou'd say, These repose their Confidence in Chariots, and these in Horses, but we will invoke in the Name of the Lord our God, Psal. 19. 8.*

C. Qui fecit, &c. *Who made Heaven and Earth, for the Manifestation of his Omnipotency, that we may have no Room to doubt, but that our God, whom we worship, can save us, Dan. 3. 17. Since then all our Sufficiency is from thee, O God, 2 Cor. 3. 5. Not to us, Lord, not to us, but to thy Name give the Glory, Psal. 113. 9.*

In the Confidence of the Divine Help, the Priest and Clerk proceed, interchangeably, to *Confiteor Deo Omnipotenti, &c. I confess to Almighty God, &c.* Now, Confession is Four-fold, 1. Of Sin *. 2. Of Humility †. 3. Of Faith *. And, 4. Of Praise and Thanksgiving †. But * Act. 19. 18. † 1 Cor. 15. 9. * Rom. 10. 10. † Mat. 11. 1
Praise is not comely in the Mouth of a Sinner, Ecclus 15. 9. And therefore, of these Confessions the Two
B 3 for-25.

The Preparation.

former are used, as Preparations for Mass, which consists mostly of the Two later.

Joh. 13.

Again, the Sacramental Confession of Sin, in private, and in particular, (which had its Effect from the due Sorrow of the Penitent, and his humble Acknowledgment; from the Prayer of the Priest, and the Vertue of the Keys) being presupposed; we here make a public and general Confession, which reminds us of our Savior's washing his Apostles Feet, before he consecrated, and they received, the H. Eucharist; admonishes us of the great Purity requir'd of the Offerers and Partakers of this Oblation; and is a Means to obtain that Purity. For, if we shall say that we have no Sin, we seduce our selves, and the Truth is not in us; but if we confess our Sins, God is faithful and just, to forgive us our Sins, and to cleanse us from all Iniquity, 1 Joh. 1. 8, 9.

Hence, the Church here teaches all her Children to say, *Peccavi nimis, &c. I have sinn'd exceedingly in Thought,*

The Preparation.

31

Thought, Word and Deed. And, truly, the Waters of Iniquity have a great Spring-Tide, but very small and slow Ebbs. They overflow the Field of our Soul, drown the Flowers, breed Weeds and Brambles in *Abundance*, render the Tongue a Sea of Evil, a *World of Iniquity*; Jam. 3. 6. and out of the *Abundance of the Heart* Mat. 12. the Mouth speaks: From which Two 34. infected Springs, no better Actions proceed. Therefore, to gain Pardon of their sinful Thoughts, Words and Deeds, all humble themselves in the *Confiteor*, beating their Breasts, and crying aloud, *Mea Culpa, &c. Through my Fault, through my Fault, through my most grievous Fault*; to express the Vehemency of their Sorrow; it being natural to repeat the Cause of our Grief, as David did, in saying, *O my Son Absalom, O Absalom my Son, O my Son*, 2.Kin. 19. 4. And, tho' his Triple Repetition had but One Motive, yet ours has Three: For we say, 1. *My Fault*, as having sinn'd against ourselves, by abusing the Powers of

B 4

our

The Preparation.

our Soul, and the Faculties of our Body. 2. *My Fault*, as having sinned against our Neighbor, by ill Example given, or Injuries done. 3. *My most grievous Fault*, as having sinned against God, by breaking his Commands. Against the Father, by slighting his Power; against the Son, by neglecting the Means he has procur'd for our Salvation: Against the Holy Ghost, by Ingratitude and wilful Folly. And, can any thing be more reasonable, than that a Threefold Cause should have a Threefold Effect of Sorrow?

True it is, from God alone we hope for Pardon, and therefore we confess to him; nevertheless, in offending God, we offend his Angels, his Saints, and all that love him; and therefore we confess to them also, and beg Pardon of them all, as did the Prodigal, saying, *Father, I have sinn'd against Heaven, and before thee*, Luc. 15. 18. Or confessing to God, before them all, we pray, they will witness our Sorrow, and beg of him Remission for us; that

that as we have given them Cause of Displeasure, or Sadness, by our manifold Iniquities ; so we may give them Cause of Joy, by our Conversion, *Luc. 15. 10.*

Again, the Priest and the Faithful being now going to the great Sacrifice of Peace, it is requisite, they confess to one another, asking*, in a manner, each other's Pardon, and mutually requiring each other's Prayers. ** Mat. 5. 24, 25. Confess therefore your Sins one to another, and pray for one another, that you may be sav'd, Jam. 5. 16.*

Now, in the Performance of this mutual Obligation, as the Priest files the People Brethren, so they call Him, Father ; and, since the Laws of God bind us, to give Honor to our Carnal Parents, surely our Ghostly Parent must needs have greater Right thereto ; who, in Christ Jesus, by the Gospel, begets us, regenerates us, is our Legate to God, fills us with the Holy Ghost, feeds us with the Word as with Milk, nourishes, confirms, absolves, and fits us for Sacred Mysteries,

The Preparation.

judges our Cause, and communicates us with the Sacred Bread of eternal Life.

In fine, when you see the Priest bow down at the *Confiteor*, with his Eyes fixt on the Earth, and his Hands join'd or beating his Breast, you see the poor Publican standing afar off, and not daring so much as to lift up his Eyes towards Heaven, but knocking his Breast, and saying, *God, be merciful to me a Sinner.* And, as *this Man went down into his House justified*, so every one that *humbles himself in like manner, shall be exalted* accordingly, *Luke 18. 13, 14.* The

P. having said the *Confiteor* for himself, the

C. replies, *Misereatur tui, &c.* God pardon thy Sins in Mercy, that thou may'st worthily celebrate this H. Sacrifice, and by it come to Life everlasting. And the

P. answers, *Amen.* Then the

C. in the Name of the People, having likewise repeated the *Confiteor*, the

P. prays

The Preparation.

35

P. prays for them, saying, *Miserereatur vestri, &c. Almighty God, be merciful to you, and forgiving you your Sins, bring you to Life everlasting.* And the

C. answers, *Amen.* Then the

P. signing himself with the Sign of the Cross, gives *Absolution*, saying, *Indulgentiam, Absolutionem, &c. Almighty and Merciful God, grant us Pardon, Absolution, and Remission of our Sins.* And this *Absolution*, given by the Vertue and Power of Christ's Cross and Passion, is call'd *Sacerdotal* (not *Sacramental*) conformable to the general Confession: Yet notwithstanding, it may obtain Remission of Sin, through the Penitence of the People, and the Priest's powerful Prayer: For a *contrite and humble Heart, O God, thou wilt not despise*, Psal. 50. 19. Consequently this *Absolution* affects all the Faithful present: For whom the

C. answers, *Amen.*

The Priest and People, having made this humble *Confession*, and

re-

receiv'd *Absolution*, do mutually comfort one another. The

Psal. 84.

P. saying, *Deus, tu conversus, &c. Looking towards us, O God, thou wilt give us Life.* That is to say, for our Sins, O Lord, thou wast turn'd away from us ; but now we, being converted to thee, do hope

Zach. 1. 3.

that thou also, being turn'd to us, wilt quicken and give us Life ; that, being happily reconcil'd to thee, we may worthily proceed in this H. Sacrifice. The

C. answers, *Et plebs tua, &c. And we, thy People, will all rejoice in thee,* for so great a Benefit receiv'd. The

Psal. 79.

P. prosecutes the Psalm, (saying, *Ostende nobis Domine, &c. Lord, shew us thy Mercy,*) and desires God to manifest his Goodness, and let his Mercy take Effect. The

C. answers, *Et salutare tuum da nobis ; And grant us thy Salvation.* That is, Give us, O Lord, the Salvation, we humbly expect by our Savior, whose Body and Blood we are to offer up to Thee, according

as thou hast ordained ; and grant it may be Salvation to our Souls.

P. *Domine exaudi, &c. Lord, hear* Psal. 110. *my Prayer ; viz. which I have made, and mercifully assist me ; and which I am to make, for my self, and thy Servants.*

C. *Et clamor, &c. And let my Cry come to thee. i. e. Let our Intentions and Desires, join'd with the Priest's Prayer in this Oblation, be acceptable to Thee.*

By which reciprocal manner of praying, the Priest stirs up the Devotion of the People, and they add Fervor to his: He desires his Oblation may have its intended Effect ; and they, in like manner, that they may be Partakers thereof: And what he does in Action, they do in Affection. Thus, the Multitude of Believers had One Heart, and One Soul, Act. 4. 32. *All persevering with one Mind in Prayer, Act. 1. 14. Daily also continuing with one Accord in the Temple. Act. 2. 46. And with one Mouth glorifying God, Rom. 15. 6. O sweet Harmony!*

And

And what is the Priests, *Dominus vobiscum*, Our Lord be with you; and the Clerks, *Et cum Spiritu tuo*, And with thy Spirit; but a mutual Salutation, and an interchangeable Wish, that, we being gathered together in our Lord's Name, he may be in the midst of us (*Mat. 18. 20.*) *Virtual-ly* * by his special Grace; *Personal-ly* † by his real Presence in the Sacrament; and *Effectually* * by his Blessings, communicated to us, in the Sacrifice of the Eucharist. See *Rom. 8. 31.* and *Psal. 22. 4.* And this reciprocal Address is repeated in the Mass Eight several Times, to make us remember, in whose Presence we are, that we may attend to him alone. See *Psal. 72. 25.*

Here the Priest raises his Head, in hopes that our Lord is with him and the People, and then with Comfort and Courage, says

Oremus, Let us Pray.

Est. 4. 16. Whence, as *Esther*, before she spoke to *Assuerus*, desir'd all the Jews in *Susan* to pray for her; so the

* Judg. 6.

12.

† Luk. 1.

28.

* Ruth

2. 4.

the Priest (mov'd with his own and the Peoples Necessities, and trembling to appear alone before the Divine Majesty) desires all present to pray with him, that God will please to stretch forth the Golden Rod of his Grace, free them from their Iniquities, and make them worthy to partake of the Holy Mysteries. And, well may this *Oremus* put us in mind of our Savior's *Orem* and *Orate*, i. e. of his Praying, and bidding his Apostles pray with him in the Garden, before his Passion, *Mat. 26. v. 36*, and 41. *Ibid. v. xi.*

The Priest having set all to pray, ascends the Steps to the Altar, saying in a loud Voice,

Take from us our Iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure Minds into the Holy of Holies, through Christ our Lord. Amen. This shews, that the Altar of the New Testament was prefigured by the Holy of Holies, or Sanctuary of the Old Law, and is the chief Place in the Church of *Exod. 26.*

The Preparation.

of Christ, to which none ought to approach, without great Holiness and Purity.

Being come up to the Altar, he bows his Body, and lays his join'd Hands upon it, testifying thereby his Impotency for so great a Work, and giving God the Glory: He kisses it, in Testimony 1. Of our Reconciliation to God, by the Incarnation of his Son: 2. Of Union and perfect Peace with our Neighbor, and all the World: And 3. Of Peace of Conscience, and Joy within our selves, for being enter'd the House of God, and come to his Altar. And, he says this Prayer in Silence

Quæsumus Domine, &c. We beseech thee, O Lord, by the Merits of thy Saints, whose Relicks are here, and of all the Saints, that thou wouldst vouchsafe to pardon all my Sins. Amen. Which shews his Apprehension of his Sins still, and how dreadful they are to him, being now to be employ'd in so great a Mystery.

Introitus.

The Preparation.

41

Introitus.

Then the Priest making a low Reverence, goes to the Right Hand of the Altar, signifying the *Emmanuel* promised in the Law, which came first to the Jews; who by reason of the Divine Law, were on the Right Part; and the Gentils, by reason of their Idolatry, on the Left.

The Mass, indeed, is a Representation of Christ's Passion; yet because this Part was for the *Catechumens*, and for their Instruction, the Church thought fit to represent unto them, precedent Mysteries, that they might the better understand, that all Benefits received from the Nativity, Preaching, &c. were all Effects of his most Sovereign Passion.

In the *Introit* you will find the *Antiphon*, taken out of the Psalm, the *Versicle* and *Gloria Patri*. All shewing the ardent Desire the Patriarchs had of our Savior's coming;
and,

The Preparation.

and, that we all ought to have of his Presence.

The Fathers, earnestly desir'd thy coming, O Lord, and all the World sung *Gloria Patri*, at thy Appearance. As therefore, thou hast come for the Salvation of Mankind; come now, we beseech thee, to our Souls, and make us fitting to receive the Fruits of this Holy Sacrifice. Thus, O Christ, do I here manifest, in the beginning of Mass, my burning Thirst, and vehement Desires of thy Presence, to the end I may with all Reverence and Devotion, attend these Mysteries; which, without thy special Mercy and Grace, I shall never be able to do, therefore I cry unto thee, *Lord have Mercy †, Christ have Mercy *, &c.*

† Psal.

122. 3.

* Luk. 18.

38, 39.

Kyrie Eleison.

The Priest goes to the middle of the Altar, and standing there, as before the Face of God, with submissive Eyes, with Body inclined, and Hands joined, begs Mercy, as like-

likewise the People, answering with all Earnestness.

This Language of the Angels is Nine times repeated in Honor of their Nine Choirs; or Three times in Honor of the Father, Three of the Son, and Three of the Holy Ghost. *Eleison* declares *our Misery*; in Regard whereof, the Church, for all her Children, compassionately cries out, *Kyrie Eleison*; for that without *God's Mercy* and Goodness, they unavoidably perish: *Christe Eleison*; because without Christ, no Mercy is to be had.

Gloria in Excelsis.

Luk. 2.14.

Hymnus Angelicus. The Introit minds us of the Incarnation, this of the Nativity of our Savior; upon which all the following Mysteries of his Life, Passion, &c. depend, in which it was expedient, the *Catechumens* should be instructed. And what Heart (reflecting upon this Mystery, and the Heavenly Action of the Angels) but will be mov'd

mov'd with interior Piety, and Devotion?

Joh. 16.
22.

I evangelize to you a great Joy, an everlasting Joy, a Joy that none shall take from you, an universal Joy to all People and Nations, and to all the Children of Adam, Jew and Gentil, Rich and Poor, &c. All are concerned in this Joy, for a Savior, this Day, is born unto us, (Luke 2. 10, 11.) Our Eternal God is become Temporal, is Born of a Virgin, is made one of us, an earthly Citizen, that he may make us all Citizens of Heaven, and Companions with Angels. Parvulus natus est nobis, &c. So that now we stand in Competition with the Celestial Spirits, seeing our Nature is assumed by the Word Eternal. Their King is descended, and they follow to praise him on Earth, whom they adore in Heaven, and to invite us all to this melodious Hymn. Wherefore,

* Ps. 97. 1. *Sing ye to our Lord a new Song, &c.*.*

† Luk. 2. *Because he, that is powerful, has done wonderful Things, and his Name is Holy†. And can any thing be more*

The Preparation.

45

more wonderful, than the Creator to be a Creature? God, an Infant; Immortality, Mortal; Omnipotency, Impotent; and Immenfity, confin'd to a Stable? The Supporter of all Things, to be carried in the Virgin's Arms; and the Food of all Creatures, to be fed with her Milk: He, who cloaths all Things, naked: And he, who is highest, made lowest?

The Angels fing this new Song, a Song of Salvation and Joy, of Comfort and Gladness, of Exultation and Praise. *Venite, exultemus Domino, &c.* The first Part, echoes the Song of Heaven; *All Glory and Honour to God*: the second is a Subject of Joy to Men and Angels, assuring those of their Redemption, and these that now their broken Choirs shall be again repaired. Pfal. 94. 1.

Pax hominibus, bonæ voluntatis. Luk. 2. 14.

Peace interior, i. e. internal Purity; exterior, i. e. fraternal Charity;

The Preparation.

ty; superior, *i. e.* the Glory of Heaven; and inferior, and so Grace shall govern Nature, and Sense shall be subject to faithful Reason.

The Angels, *B. Mary, Joseph,* the Kings and the Shepherds, adore our Savior with this Hymn, and why not we? Their Example is good, and we shall do well to imitate it; the Peace proclaim'd by the Angels, gives us firm Hope of Glory.

The several Inclinations of the Priest in this Hymn are in Honor of the Holy Name of Jesus; and he signs himself in the end, to mind us that the Peace, propounded by the Angels, must come by the Cross.

As, in the beginning, he lifts up his Eyes, and raises his Hands, in Admiration of the happy Tydings, or as opening his Heart to receive them; then joins them again, and bows with Reverence: So the Priest reflecting, here, on his own Vileness, returns again to the Cross, Gal. 6. 14. with an *Abfit mihi*, &c. His frequent turning to the People shews
our

The Preparation.

47

our Savior's turning to his Apo-
 stles †, and to S. Peter *, and to the † Mat. 26.
 Women †, when he was under the 40. &c.
 Weight of his Cross; inviting all * Luk. 22.
 to be mindful, and to assist with 61.
 their Prayers: *Age quod agis.* And † Luk. 23.
 behold, 28.

Dominus vobiscum.

Which may be understood in a
Demonstrative Sense, or an *Optative*,
 or a *Monitory*, shewing God inha-
 bits in the midst of his People;
Where Two or Three are gathered to- Mat. 18.
gether; & ecce sum vobiscum usq; 20.
ad, &c. But in this Holy Sacrifice, c.28. v.20;
 in a particular manner. *Et cum*
Spiritu tuo. O sweet Harmony, all
 are united in the same Desires!

Oremus.

Turning to the first Prayer or
Collect, all are invited to pray with
 him: *Quia vis unita fortior;* and Mat. 18.
 the Prayers of many will never be 20.
 despised. Here, every one may do
 well

The Preparation.

well to join his Devotion with the Priest's Intention, in which he is most likely to participate of the Effects of the Sacrifice.

The Priest stretches forth his Hands, and shuts them again, shewing the Devotion of his Heart:
 Psal. 62. 5. *And in thy Name* (says the Holy Prophet) *I will lift up my Hands.*

Flectamus genua.

I bow my Knees to the Father of our Lord Jesus Christ, Eph. 3. Levate, and if you be humble, then raise up your Hearts; for God will behold your Humility, and hear your Prayers, *Judith 9. 16.*

The Collects,

Are called so, because they are said over, or for, the People collected together; or because, then, all are to collect, and unite themselves, in Spirit: Or because collected by the Church, and accommodated to the Time, or Occasion, and the like. Here

The

The Preparation.

49

The Priest extends his Hands, Lam. 3. 41.
i. e. his Heart, shewing it is open,
to receive God's Benedictions, in
Memory of Christ's Extension on
the Cross; or of lifting up his
Hands, when he ascended. Joining Luk. 24.
Mouths and Hearts together, we 50.
answer, *Amen*; God grant, our
Prayer and yours may be heard, for
the Universal Church.

LECTIO EPISTOLÆ.

The whole Scripture is an Epistle,
sent from God to instruct us; and
this select Part is to instruct the
Catechumens, or for the Consolati-
on of the Faithful; a Message sent
from God, the better to dispose us
for the Gospel.

The Epistle is an Instruction;
those therefore that understand not
Latin, would do well to peruse it,
at Mass, or before, in English.

In Ember-Weeks, Prophecies are
read from the Old Testament, Epi-
stles from the New; shewing that
Priests, ordained at that time,
C ought

The Preparation.

ought to understand both Laws.

2 Cor. 9. For which Mercy of Instruction,
16. 'tis answer'd by all, *Deo gratias*,
i. e. *Thanks be to God*, for sending
his Prophets and Apostles, to in-
struct us in the Way of Salvation.

S. Bonav. *If we would be heard in our Prayers,*
let us hear our Lord in the Epistle; let
us heartily say, *Deo Gratias*, for our
Vocation; beg Perseverance and
Progress from Vertue to Vertue,
which is intimated in the

Gradual;

Verses taken out of the Psalms, as
it were, in Answer to the Epistle;
for, the Gradual has commonly
Correspondence with the Epistle;
if this be joyful, so is that, &c. sig-
nifying, that we, in Works, ought
to answer what we have heard, go-
ing up by degrees, *Gradatim*, from
the Doctrine of the Prophets and A-
postles, to that of Christ. The
Verses are as Steps, and are Two,
because of Two Precepts, consists
the whole Law, and the Prophets.

Mat. 22.
40.

En-

The Preparation.

51

Encreasing in Grace and Wisdom, Luke 2. according to our Savior's Example, 52. before God and Man, we are to proceed. *Quid ergo stamus hic tota die otiosi?* Allelujah is the Joy of the Church for what the Gradual represents: This Song of the Angels † minding us, that the Observation of Christ's Law, will bring † Apoc. 19. 1, &c. us to Joy and Beatitude.

The Tract minds us of the Sorrow, Penance, and Misery of our present Exile, the Tears of the Church, &c. John 16. 20, &c.

The Tract

Signifies the Desires of a devout Soul, sighing after Eternal Joys: *Hen mihi quia incolatus meus,* &c. Ps. 119. 5. Upon the Rivers of Babylon, there we sat and wept, whilst we remembered Sion, Ps. 136. 1.

And, have not we sat upon the Rivers of Iniquity? Shall we not therefore lament our Separation? &c. *Quomodo ergo cantare possumus canticum Domini in terra* Ps. 136. 4.

C 2

aliena?

The Preparation.

aliena? The Tract bids us, think of our Sins, and do Penance, as the Baptist admonishes, *Mat.* 3. 2.

The Sequence,

Is a Continuance of the Tract or Gradual, according to the Nature of the Mass; as, when doleful, to move Compassion; when joyful, to excite to Joy.

In all these, be mindful of the Baptism preparing us, the Prophets and Apostles preaching to us our Vocation, Conversion, Adoption, *Ps.* 115. 3. *&c.* *Et quid retribuam Domino?* Rejoice; mourn; compassionate the poor Souls departed, as the Mass informs.

The Gospel

Evangelium signifies good Tydings or happy News, to wit, of our Redemption and Salvation in Christ; and *Gospel* or God's-Spel, is God's special Word, spoken, not by his Servants (like the rest of the Scripture)

The Preparation.

53

ture) but by his only begotten Son, *Heb. 1. 1.* Wherefore in hearing it read, you may imagin, you hear Christ speaking to you. And if you understand not Latin, read it your self, at or before Mass, in English.

The Epistles

Contain the Doctrine of the Prophets and Apostles; the Gospel, the Mysteries of our Faith, Life and Action, the Miracles of our Savior, and his Holy Doctrin; representing him Preaching, who is *Via, Veritas, Vita* *. So, here is the Fountain, * *Joh. 14.* the Center, and Basis of Scripture. 6.

Remember with what Terror *Exod. 19.* the Law was given of old, signifying this Law, that we might take Care to observe it, and be, for ever, afraid to transgress it.

The Book

Is removed, from the Right to the Left Side; because, *Non veni, in-* *Mat. 9. 13.*
quit Dominus, vocare Justos, sed Pec-

C 3

catores;

Act. 13.
46.

catores; and, now it passes from *Jew* or *Gentil*, all stand up, signifying their Readiness to embrace, defend, and obey what is there delivered; all rise, to manifest their earnest Desire of hearing these joyful Tydings; as also to declare their Readiness to follow, defend, and fulfil the Gospel.

The Priest, in passing, bows, and, with Hands joined upon the Altar, makes his Prayer, owning himself
Apoc. 5. 5. *unworthy to open the Book*; yet seeing it is his Office, he inclines and prepares to do it in all Reverence and Humility: *Vir pollutus labiis ego sum*†; *Cor mundum crea in me Deus**.

† Isa. 6. 5. *Touch my Heart and Lips with the Coal of thy Spirit, coming from the Coal of thy Cross, that I may wor-*
* Psal. 50. *thily publish thy Holy Gospel.*
12.

Psal. 50. *Domine, labia mea aperies.* Then
17. proceeding, he says

Dominus Vobiscum,

Desiring, in like manner, God would purge the Hearts of the Faithful, and open them to receive his

his Gospel: Minding them to be attentive, because our Lord, in his Word, is with them; and the Words of our Lord, do challenge all Reverence from his Servants. *Et cum Spiritu tuo*, we are prepared, and wish his Spirit may be with thee, whilst thou deliverest them to us. Then signing the Book and himself, he says

Sequentia S. Evangelii, &c.

Tells what Gospel; signing his Forehead, that he may *never be ashamed of it* *; his Mouth, that he * Luke 9. may thereby *confess it unto Salvati-* 26.
on †; and his Breast, to fix it Rom. 1.
there, that *in Heart* he may believe 16.
it unto Righteousness. And, that † Rom. 10.
the Gospel comes to us by the Be- 10.
nefit of Christ's Passion, is witness- *Ibid.*
ed by the Sign of the Cross. All
answer

Gloria tibi Domine, signing themselves in like manner, manifest-
ing their Joy for these happy Ti- Luke 2.
dings, *glorifying God with the Shep-* 20.
G 4 herds,

The Preparation.

herds, and arming themselves with the Holy Sign, against all Negligence and Molestation of Satan. Then

The Priest kisses the Book, saying, *Per Evangelica dicta*, i. e. Grant that these Instructions may take such Root in our Hearts, that by them we may be disposed, to receive the Benefit of Redemption promised therein, viz. Remission of our Sins, and Life Eternal. The Gospel ended, all cry, *Laus tibi Christe; Praise to thee, O Christ;* we will suffer with thee, conserve and confess thee; and so they sign themselves.

Credo in Deum, &c.

The Creed is the Symbol, and signal Token of our Faith, the Character, the Mark, and Seal of our Hearts, by which we are known, which is the *Code* or Proclamation of Christ's Holy Doctrine, the Creed an Acceptance of the same; that

* Rom. 10.
17.

that signifies Christ's Preaching, this the World's Conversion.

Some kneel at the Creed,

Because the Rubrick only excepts the Gospel in private Masses, though *Durand* says, all ought to stand, *Quia idem est cum Evangelio.* Likewise we stand at *Benedictus*, *Magnificat*, *nunc Dimittis*, *Te Deum*, and *S. Athanasius's Creed*, all being Canticles of Praise, and Professions of our Faith. Here, then, stand constant in Faith, and walk before God, in all Sincerity and Truth, according to his Evangelical Law, which you have lately received, and now profess'd.

Et Homo factus est.

Here the Priest and all kneel down, as at *Verbum Caro*, &c. and well may we humble our selves, when we consider the Humility of our Lord's Incarnation.

The Words are full of Majesty and Reverence, expressing the greatest Condescension imaginable of the

The Preparation.

Divinity to our Humane Nature; and therefore do challenge the greatest Humiliation, we can make to God, who by this has exalted us, to the greatest Dignity we are capable of.

'Tis reported by *Ludolphus* the Carthusian, that the Devil gave one a Box on the Ear, who made no Reverence, these Words being read; saying with a loud Voice, that if it had been read, *The Word was made Devil*, all the Devils would have bowed.

Ad Vitam Æternam.

The Priest signs himself, shewing, that he is ready to suffer for his Faith; as likewise that by the Cross and Passion, he hopes to obtain Life everlasting; so all present also.

Amen; the Priest says this in the Name of all, and all may say it with him, as believing Christ (who is *Amen, the Faithful and true Witness*) having said it.

Apoc. 3.
14.

By

The Preparation.

59

By the Creed, we received our Baptism, and therefore repeat it, before we come to the Sacrifice, Faith being a necessary Disposition thereto. *Credo, Domine adjuva*, &c. Mark 9. I believe, O Lord, what thou hast ¹⁴. said or done, what thy H. Church teaches me; help my Frailty, and confirm me in this Faith.

The Christian's Mass.

Ad Offertorium.

THE Creed being finish'd, the Priest kisses the Altar, shewing his Willingness to undertake this Office, of making Oblation to God for the Church and the Faithful, and as it were begging Leave of Christ, signified by the Altar †, † Eph. 2. to salute the People with 20, &c.

Dominus Vobiscum,

And puts them in Mind, that now he begins the Oblation, he would have

*

have them all join with him in all Sincerity and Devotion ; which they promise to do, and with the same to the Priest, saying, *Et cum Spiritu tuo* : Well then, says the Priest, turning to the Altar, *Oremus*. Let us with one Heart join our Prayers, that God will assist us in this great Oblation.

The Offertory,

So called, because it begins the Oblation, is commonly some Sentence out of the *Psalms*, corresponding with the Introit, the Priest using this short Versicle, to raise the Spirits of the Faithful, and prepare them for the Mystery.

Mat. 26.
30.

℣. 38.

It may represent the *Hymn*, our Savior *said*, before he went to Mount *Olivet*, where he made his first Oblation ; or the *Antiphon* of our Saviour, *My Soul is sorrowful, &c. stay here, and watch with me* ; which he said, when he began his Passion, for our Redemption ; the Representation of which the Church here also begins ; the Offertory being said,
The

The Priest unveils the Chalice, minding us, that our Savior going into the Garden, begins to discover his Passion to his Disciples, or the unveiling of the Law; the Verity of which should now appear, in the Passion of our Lord.

The Priest removes the Chalice and Patten from the Corporal; so Christ separates himself from his Disciples, the better to prepare for *V. 36.* his Passion, and make an Oblation thereof to his Father. Then

The Priest takes the Patten with the Host from the Chalice, which intimates the second Separation which our Savior made, from those *V. 42, and* Three Apostles in the Garden with *44.* him, where he makes the aforementioned Oblation, and the Priest now makes his.

Which done, he makes the Sign of the Cross, with the Host on the Patten, minding us, that this Oblation has its Effect, from the Cross and Passion, which our Lord *willingly* † accepted for our Redemption. Then

† Isa. 53.
7.
Gal. 2. 20

The

Mat. 26. 39. The Priest lays down the Host on the Corporal, *i. e.* Christ falls flat on his Face, yielding his Body to the Sacrifice ; so the Host is laid on the Altar, as a Subject ordained for the Sacrifice of the Mass.

Mat. 26. 56. Covering the Patten, yet not all, shews the Disciples fled, only the V. Mary and St. John, still remained with our Saviour, even to his Passion.

Jo. 19. 26. Devout Christians, after this Oblation, were accustomed to make their Offerings at Mass, in this Place.

Deut. 16. *Thou shalt not appear before thy Lord, empty.* At first, they offered plentifully of all they had, but afterwards the Church restrained them to Bread, Wine, new Corn, Grapes, Oil, sweet Odors or Perfumes for Incense. *Ut Can. 4. Apost.* Such were the Collections upon Sundays, mentioned by the Apostle. 1 Cor. 16. And

S. Cyprian; *Dost thou, that art Wealthy and Rich, think to have part in the Mass, without vouchsafing to put any thing into the Bason?* The Custom is yet retained in some Ca-

Catholic Countreys; every one puts in something, as a Pledge of Piety.

And such is yet the Custom of our Country, in some Places, to offer at the Altar; a pious Custom, and agreeable to the Collections the Apostles made, to Alms, Tythes, Salaries, &c. All which being lawful, so is this, and *those, that serve at the Altar*, may and ought to *participate with it*, 1 Cor. 9. And truly,

It seems better and more commendable, more honorable and conformable to Apostolic Institution and Practice, to take such Offerings, than to live on Salaries or Allowances for Masses, that appearing Servile, this Mercenary, whereas these are Free-offerings made to God, and by him ordained for the Support of the Priest, &c. The Widow's Mite in this Case, is as acceptable as *Cresus's* Treasure; this is the Poor's Basket too. *Date*, & *dabitur vobis*; Give; every one what he pleases, yet every one something; the Value of a Mite, a Cup of cold Water, shall not lose its

Luke 21.
1, &c.

Luke 6.
38.

Mat. 10.
42.

Re-

Reward ; God will not let us be Losers : And Charity, is the only Way to obtain his Blessings, both for Soul and Body.

Thus every one moves others by Example, performs the Ecclesiastical Duty, and better disposes himself for the Holy Sacrifice, and Sacrament. As likewise, having made a public Profession of our *Faith*, we now shew the World how it *works*
 Gal. 5. 6. *by Charity*. Your private Charities are not here forbid, only you are encouraged to *let your Light shine before Men, that your Heavenly Father may be glorified*. The Work is pleasing to God, edifying to our Neighbor, and the Intention upright : Were it not therefore a good Work, to renew this Custom ?

Mat. 5.

The Priest here,

According to the Institution of our Savior, offers Bread and Wine, in or to Consecration, or as a Preparation to the Holy Canon, where the Conversion is to be celebrated.

The

The round Form of the Wafer or Bread, is not used in the Eastern Church, tho' this is the most excellent Figure, and therefore fitly represents the most excellent Sacrament. Moreover, it is made in the Form of Money, to signifie unto us, that Christ was sold for Money; as also that upon the Cross, he was the Price of our Redemption; or that he will be the Penny of our Reward, in the end of our Labors. Mat. 20. 9,
10.

The Greeks consecrate in Leavened Bread, the Western Church, in Azims or Unleavened, because they judge that our Savior used the same at his last Supper.

Hanc Immaculatam Hostiam.

Tho' only Bread and Wine is offered here, yet the whole Substance and Action of the Mass, is here offered, as it relates to the Immaculate Lamb: Whence it is called the *Immaculate Host*, which the Priest is now to offer to God the Father.

He

He offers, first for his own Sins, then for all the Faithful present, and the Universal Church, as the Prayer denotes. The same may be said of the Chalice.

The Oblations are made apart, after the Example of our Savior, and for the better Signification of his Passion, where the Blood was separated from the Body. All which

Mat. 26.
19.

V. 39, 42,
and 44.

May signifie the Preparation, the Apostles made for the last Supper, or the Oblation our Savior made in the Garden. All, here, are therefore to offer their Intentions, Desires, Wills, &c. uniting them to the Priests; the Action being done for all, tho³ by his Ministry.

Nor can we be said to be morally and spiritually present, unless we join our Hearts and Affections to the Actions of the Priest, without which our Corporal Presence, is not so much available.

Water

TI
Chri
once
Chri
says
with
shoul
of t
have
prin
fice,
God
H
pres
wit
the
be v
Blo
or C
Salv
be
app
the
figr
Wi

Water mingled with Wine,

The faithful united to Jesus Christ : It cannot be separated, once made, nor the Church from Christ. *If the Wine alone be offered,* says S. Cyprian, *the Blood of Jesus is without us ; if the Water alone, we should be without him.* A Symbol of the Union which Christians have with Christ, and the Fruit, principally intended by the Sacrifice, is to unite our Souls with God.

Here the Mystical Marriage is represented, which Christ makes with our Souls, minding us, that the Salvation of the People cannot be without the Participation of the Blood of Christ ; nor the Effusion or Offering his Blood, without the Salvation of the People : We must be Baptized in Water, before we approach the Eucharist. He blesses the Water, to prepare it for Union, signifying the People ; not the Wine, signifying Christ.

In the Mass for the Dead, the Benediction is not needful, because those Souls are in the State of Grace. He makes the Sign of the Cross, intimating the Fountain, from whence all Benediction comes.

The Quantity of Water is small, that it may the sooner be converted into Wine, as the Church or People ought to be incorporated in Christ.

The Priest wipes the Chalice, lest any thing should remain, not fit for Consecration; and then offers it as before. Then he disposes himself by humble Prayer, with Hands join'd upon the Altar; which raising, he signs the Chalice, and invokes the Assistance of the Holy Ghost, that by this Sacrifice, all may be united in perfect Love, to one another; and that so, all may become the Members of Christ our Lord.

The

The
Int
of So
Myth
Mind
plus
Lord
Iniqu
the
clear
Isa.
T
mor
tion
in t
on,
in
Ma
Nat
sion
the
sce
on.
So
red
sce

The Priest washes his Fingers,

Intimating the necessary Purity, of Soul and Body in this Sacred Myſtery, waſhing his Will and Mind, with Tears of Sorrow; *Amplius lava me ab iniquitate mea;* Pſal. 50. 4.
Lord, cleanſe me from all Dreſs of Iniquity, remaining in me. Let all the Faithful ſeeing this Action, cleanſe their Souls in like manner, *Iſa. 1. 16.*

The Priest, then, returning with more Confidence, repeats his Oblation with new Fervor; representing in this Part, the *Paſſion, Reſurreſtion,* and *Aſcenſion* of our Savior; as in the firſt Part, or Catechumen's Maſs, he had done the *Incarnation, Nativity,* and *Preaching*: The Paſſion, being the Death of our Death; the Reſurreſtion, our Life; the Aſcenſion, our Glory: Or his Paſſion, being the Reſurreſtion of our Souls; his Reſurreſtion, the Reſurreſtion of our Bodies; and his Aſcenſion, the Glory of both.

In

In Honore B. V. Mariæ, &c.

† Psal. 67. *Mirabilis Deus in Omnibus Sanctis suis* †. *The Honour of his Servants, redounds to our Lord* *: We honor God in his Saints, and the Saints for God. Let the Faithful here renew their Intentions, and invoke, together with the Priest, the Help of the Blessed Virgin, and all the Saints. Next, the Priest, turning himself to the People, says :

36.

* S. Jerom. Ep.

53.

Orate, Fratres, &c.

Pray, Brethren, that mine and your Sacrifice, may be acceptable to God the Father Almighty ; to which he exhorts them by the Motives of Charity, saying, Brethren ; of Interest, by saying, Mine and Your Sacrifice. The Orate, is the Union of the Priest's Prayers, with the People's Intention ; that so with one Mind, and one Mouth, all may glorify God, the Father of our Lord Jesus Christ.

Rom. 15. 6.

The Oblation.

71

A lively Figure of our Savior's Mat. 26.
coming to his Apostles in the Gar- 40, 41.
den, and minding them of their
Duty, and how, here, setting all
other Things aside, we ought to at-
tend to Prayer. They comply, say-
ing, *Suscipiat Dominus, &c.* Our Lord
receive the Sacrifice from thy Hands,
to the Praise and Glory of his Name,
and to the Benefit both of us, and of
all his H. Church. He answers, *A-*
men. i. e. God grant your Prayers
may be effectual. So he leaves them
to their own Devotions, and *prays*
*in secret **, as our Savior did in the * 1 King
Garden, resigning his Will to 1. 13.
his Heavenly Father, in Silence of Judith 13.
Heart. 6.

Præfatium.

After Silence a while, the Priest
and People, in Excess of Spirit,
break out into this Angelical Hymn,
as into an immediate Preparation to
the ensuing Sacrifice. The Priest
inviting all to lift up their Hearts
to Heaven, to praise God, and give
him

him Thanks ; and to adore him,
with all the Choirs of Heaven,
saying,

Apoc. 4.8. **Sanctus, Sanctus, Sanctus ;**

That the Mystery of the H. Trinity, may be a Preparative to that of the Eucharist. And, if

God the Father be Holy, God the Son, Holy, and God the Holy Ghost, Holy, *i.e.* God the Father, to whom, God the Son who is offer'd, and God the Holy Ghost by whom it is offer'd : If the assisting Spirits be Holy, the Place Holy, and the Sacrifice Holy : All present, in like manner, ought to be Holy. Holy, in dedicating our Souls to God ; in having Thoughts Holy : Holy in our Lives, Actions, Heart, Mouth, Work, Intention, Prayer : And finally, Holy in Attention to this most Holy Sacrifice.

Joining

Joining his Hands,

Is the joint Union between Angels and Men, in this Hymn: Bow ye with them before the Almighty, prostrating, striking your Breasts, as unworthy to accompany the Heavenly Spirits, or as correcting your Earthly Hearts.

Sanctus, &c. is the Hymn of the Isa. 6. 3. Angels, in Imitation of whom we sing another, *Benedictus*, *qui venit in nomine Domini*, *Hosanna*. The Jews spread their Garments in the Way; so great Joy was made at his coming to *Hierusalem*! And, shall not we make as great Joy, in his coming invisibly to us? Casting the Garments of our Bodies before him, and carrying the Branches of Vertue and Devotion in our Hands.

The Bell is rung,

That now, in a special manner, the Faithful may raise their Hearts and Souls, and attend with all Reverence.

D

verence.

Amos 4.

12.

Mat. 3. 3.

verence. It warns all the Faithful of the beginning of the Canon, and bids them *prepare the Way of our Lord*. As likewise to attend him with all humble Adoration, who has humbled himself to come unto us, in this manner.

Canon Missæ.

The Canon (otherwise term'd *Actio*, it being the chief Action of the Priest, as containing *Consecration*; *Sacrificium*, because the *Sacrifice* is here chiefly accomplish'd; *Secretum*, a *Mystery* belonging only to the Priests) 'is so called (says 'S. Irenæus, l. 34. c. 4.) because, 'therein the Priest follows the *Rule* 'of Christ, in Consecration; per- 'forming this Sacrifice and Sacra- 'ment, in Memory of Christ's Pas- 'sion; which is there represented in a more peculiar manner, as express'd in Signs and Actions.

And as in the old Law, the High Priest alone did enter the *Sancta Sanctorum*; so in the new, the Priest alone

Lev. 10.

alone performs this Action. In the first Part of the Mass, the Priest animates the Catechumens to the Faith; in the second, he raises the Hearts of the Faithful, to Attention and Devotion: In this, *viz.* the third Part, he turns his Mind wholly to God, with whom alone he is now to treat.

This, signifies our Savior's Silence in his Passion; and the V. Mary with the Holy Women, *Isa. 53. 7.* S. John, &c. did all in Silence attend him, with all Devotion; which is the Christian's Part, in like manner here, looking upon their Lord, with all Compassion. *Jo. 19. 25.*

Te ergo Quæsumus, &c.

Therefore, as assisted by the Angelical Spirits, we humbly beseech thee, &c. In expressing the Three Words,

Gifts, Presents, Sacrifices,

Three Crosses are made, signifying the threefold Delivery of our Savi-

Rom. 8. or; the Father delivering him to
 32. us, in the Incarnation; *Judas*, deli-
 Mat. 26. vering him to the Jews; and they
 15. to *Pilate*, to be crucified. The
 C. 27. v. 2. first Delivery, was of Grace; the
 second, of Avarice; and the third,
 of Envy: The first, a Gift; the
 second, a Present; the third, a Sa-
 crifice. Or, they crucifie him in
 Will, in Word, and in Deed.

Three Crosses, to declare that this
 Sacrifice is to be wrought, by the
 marvellous Power of the most Sa-
 cred Trinity. Seeing the Crosses,
 sign your self, contemplate the Passi-
 on, and beg to be made Partaker of
 its Merit. Sacrifice to Christ your
 Heart, and offer your whole Man
 to suffer with him, as he shall please
 to appoint.

Then he prays for the Church in
 general, and for several in particu-
 lar, as for the *Pope*, (*S. Peter* being
 pray'd for by the Church, without
 Intermission, *Act. 12.*) for the *Bi-
 shop* (*Remember your Prelates*, *Heb.*
14.) and for all the *Orthodox*; and,
 by way of Impetration, the Mass
 may

may be apply'd to *All*; according to that of the Apostle :

Let Obsecrations, &c. be made for all; for Kings, and all others, that are in Prebeminence, 1 Tim. 2. 1. Hence, We sacrifice for the Health of the Emperor; but to our and his God. Tert. ad Scap.

This Prayer likewise represents our Savior's, immediately before his Jo. 17. Passion. Here, then, all are to pray for all. See 1 Esdras 6. Baruch 1. Praying, Offering for Nabuchadnazor and Balthasar, Kings, that they may live securely, under their Shadow and Protection.

The Memento for the Living.

As the good Thief on the Cross, *Memento mei Domine, &c. (Memento Luke 23. to, i. e. Miserere)*; or as Christ 42. pray'd for all, on the Cross; so the Priest here, in general and particular; so all the Faithful; saying, *Memento.*

The Consecration.

The Priest having made this Introduction, enters now into the Sacred Action, or Consecration, called

Infra Actionem,

Within the Action, as being immediately join'd thereto, having Connection with all that concerns it. *Sic Scotus.*

The Priest names here the *V. Mary*, the Twelve Apostles, and Twelve Primitive Martyrs; in regard by the first, we have receiv'd the Author of Life; by the second, his Doctrin; by the third, Example both in Life and Death.

Communicantes. We commune with *Angels* in the Preface, here with the *Saints*, that they may assist us in God's Promises. Here being the same Object, which they contemplate in Heaven: And *they follow the Lamb, which way soever he goes.*

Apoc. 14.

The Church by her Priests, does not offer this Sacrifice, but in the Com-

Communion and Society of the Saints, that God, by their Mediation and Prayers, may receive it: Again, here we communicate with them, having the same in *Species*, which they have in Vision. We are too weak; let then all the *Angels and Saints*, praise our Lord for us *.

* Ps. 149.

In this you may contemplate our Savior, at Supper with his Twelve Apostles; to whom Twelve Martyrs are join'd, to accompany the Priest in this Mystery. The Faithful here, may invoke their Intercession.

With Confidence of the Saint's Assistance, he prosecutes his Prayer; that God, being pacified by their Intercession, wou'd accept this Oblation, which the whole Church offers to him: Extending his Hands

Over the Chalice,

In token that this great Work, is not to be done by any Power of his own, but by Vertue of his Ordination,

D 4

nation,

The Consecration.

nation, *i. e.* of the Holy Ghost: Imposing, as it were, the Sins of the Faithful upon the Victim, as likewise testifying hereby, that he is to offer the true Sacrifice of Expiation; or for the Impetration of God's Blessing by the H. Ghost, or the Descent of our Savior, into the Eucharist: So all may prepare themselves, for his coming;

Benedictum †. Adscriptum †. &c.

That by this Oblation, we may be made *Blessed* in Celestial Things, *Ascribed* amongst the Elect, *Established* in all Good: That our Service may be *Rational*, and that in all Things God would approve and confirm it.

Rom. 12.
1.

The Five Crosses

Signifie Christ 1. Taken as a Thief, 2. Spit upon, 3. Mocked, 4. Scourged, and 5. Carrying his Cross. The Words tend principally to Consecration, the Signs to in-

The Consecration.

81

inform us, or firmly impress the
Passion of Christ upon our Souls.

Qui pridie, quam pateretur, &c. 1 Cor. II.
23, &c.

All which Words are necessary to
Consecration, shewing that the
Priest performs this Act, in the
Person of Christ : And, which
done, he falls down and adores :

Elevates,

That all may adore according to
his Example, and be mindful of
Christ elevated on the Cross. The Jo. 3. 14.
little Bell that is rung, calling them
away from all other Cogitations.
Again,

The Candle is lighted,

The Fire, is Charity ; the Light,
Faith ; and the Flame, Hope. Al-
so, the Light signifies Purity and
Innocency, all which are here ne-
cessary. *Striking our Breasts* signi- Luke 23.
fies our Sorrow for his Passion, or 48.

The Consecration.

rather for our Sins that were the Cause. The same may be said of the *Consecration of the Chalice*. Contemplating the Blood and Water, that did flow from his Body, stand
 H. 12. 3. under the Cross, open thy Heart to receive it, &c.

The Host and Chalice, severally Consecrated and Elevated, declare the Separation of Christ's Blood from his Body, and of his Soul from both, upon the Cross.

The Prayer following the Elevation.

We offer to thy most excellent Majesty, now no more Bread and Wine; but thy true Body and Blood, which the Priest has Consecrated in the Person of Christ, and Elevated in the Person of the Church, in Memory of his most Sacred Passion, Resurrection and Ascension. Dying, he has freed us from Death; Rising, he has raised us to Life: And Ascending, he has glorified us for ever.

Of

The Consecration.

83

Of thy Gifts and Grants, having nothing of our own to offer, worthy thy Divine Majesty. Wherefore, God having given us the *Bread of Life*, and *Chalice of Salvation*, we offer him those, viz. the Body and Blood of his only Son.

The Crosses, before Consecration, are by way of Benediction of the Matter: *After*, they are Representatives, renewing in our Minds the Sacred Passion: And here

The Five Crosses,

Signifie the Five Wounds of Christ; or Christ's Senses suffering; his Touch, with Nails: His Taste, with Gall: His Smell, with the filthy Rottenness of *Calvary*: His Hearing, with Blasphemies; and his Seeing, when he beheld his Blessed Mother, and Beloved Disciple weep. And Jo. 19. 26.

The Passion of our Lord, ought to *S. Bern.*
be the daily Lecture of the Faithful.
Christ keeps his Wounds in Heaven, the Church represents them
in

The Consecration.

in Mass: Let us therefore retain them in our Hearts.

The other Prayer, or Part of the Oblation, viz.

Upon which we humbly beseech Thee, i. e. say some, upon the Oblation before mentioned; but others better, upon the Act of the Oblation, which the Priest and People here make; the Church not comparing Christ's, with Abraham's, Abel's, Melchisedeck's; nor praying that the Angel should carry Christ sacrific'd to Heaven; but that her Action may be acceptable. These Words,

Take for Acceptable,

Are, therefore, not referred to the Host, but to the Offerer and Action of our Oblation; praying the Sacrifice may be acceptable, not in it self, for so it can never displease; *Hic est filius meus dilectus, &c.* therefore it belongs to the Offerers, who,

who, deterr'd with their Sins, are diffident of their own Merit ; so offering the acceptable Host, they beg themselves, *Ex intuitu illius*, may be acceptable. And

That, as in Times past God accepted the Sacrifice of *Abel*, *Abraham*, &c. so he would accept our Host, in whose Name those were pleading to him. The Faith of the Sacrificers, made those Sacrifices acceptable ; but our Host is always so ; consequently we pray not for it, but for us, the Offerers, that God would make us acceptable, as *Abel*, *Abraham*, &c. were pleading to him.

These Three are mentioned, because their Sacrifice did more especially prefigure this : Or because it minds us, what Dispositions are required in the Offerers: *viz.* Innocency, as in *Abel* ; Faith and Obedience, as in *Abraham* ; and Religion, as in *Melchisedeck*, as being to offer an Immaculate Host. And, that God, by the Intercession of the Angel, would make it profitable
unto

• Tob. 12. unto us, he carrying not the Sacrifice, but the Religion thereof, and
 12. offering it to God *.
 Apoc. 8.4.

The Second Memento

Is for the Dead; the Church communicating with all the faithful of Christ, living and dead, and all participating of his Holy Merits, and Passion. Here, in Union with the Church's Prayer, it is proper to offer for the Dead. 2 Mach. 12. 43, &c.

Nobis quoque Peccatoribus.

The Church having pray'd for the Living, and the Dead, now prays for Sinners, of which sort, the Priest first acknowledges himself one: Presuming the same Humility in all present, not any Ways trusting in their own Merits, but in the Multitude of God's Mercies, Dan. 9. 18.

The Priest says this aloud, and beats his Breast, that all present
 * may

The Consecration.

87

may better attend, to what so much concerns them. *Sic Publicanus* †, † Luk. 18. *sic Latro in cruce* *. And here our 13. Sin is well acknowledg'd, that we * C. 23. may be better prepared for Com- v. 41. munion; and the Saints are here named again; because, before, we desired their Suffrages; here, their Fellowship and Society in Heaven.

Omnis Honor & Gloria.

Rom. II.
36.

Thus the Canon is concluded, in giving *all Glory to God*, as it began with *Sanctus*, &c. *Hosanna*, &c.

The *Three Crosses*, mind us of the Three Prayers of Christ, viz. *Pater ignosce* †; *Deus, Deus meus* *; and † Luk. 23. *Pater in manus tuas* †, &c. or, of his 34. Compassion in Heart, for our Sins; * Mat. 27. Propassion, with which he began 46. his Passion; *Tristis est anima mea* † Luk. 23. *usque ad mortem*: And Passion, 46. wherein we may meditate his innum- Heb. 4. 15. erable Torments. Luke 19. 41.

The other *Two Crosses*, made at Mat. 26. the side of the Chalice, represent 38. the *Blood* of Redemption, and the Lam. I. 12.

Wa-

Water of Regeneration, which is-
fu'd out of our Savior's Side, open'd
with a Spear, *Joh. 19.* See also
1 *Joh. 5. 6.*

Holding up the Chalice,

The taking down of our Savior,
the setting it down, his wrapping
Joh. 19. in Sindon, and Burial. Bring *Myrrh*
39. and *Aloes*, i. e. Compassion, Com-
punction, and Devotion: *Anoint*
Mar. 16. 1. his Body with these sweet Odours;
bewail thy Sins, which have been
the Cause of all this Tragedy.

A Canone ad Communionem,
Per omnia Sæcula Sæculorum.

Here the *Canon* concludes, and
so the Priest breaks his Silence:
And, as the Priest enters to the Al-
tar with *Oremus*, so he begins the
second Part with *Oremus*, and now
in this fourth Part, to wit, the
Communion, he invites all again
with *Oremus*, thereby to dispose us
for receiving.

Grave

Grave Authors say, That before the settling the Form, *i. e.* the Canon of the Mass, the Apostles used only the *Consecration* and the *Pater Noster*; so that, then, the Mass had only Consecration, and Communion. The Priest says the *Pater Noster*, in the Name of all, and it fitly represents the Devotion of our Blessed Lady, and the Devout *Maries*, standing by the Sepulchre.

Audemus dicere, Pater Noster.

No Piety so great, no Power so intrinsical, no Reverence more natural, no greater Trust, no Love so intimate as that of a *Father*. A Word full of all Consolation, shewing the Gates of Mercy are open to us; *Our's*, many Ways*; *in Heaven*, where our Hearts ought to be fixed. *Ubi Thesaurus, ibi Cor.*

* See Deut.
32. 6.
Eph. 4. 6.
and c. 1.
v. 5.

Panem,

Mat. 6. 21.

Panem,

Corporal Bread is our Bodies, not
 Mat. 6. 11. ours ; nor *Super-substantial* ; nor do
 we ask what is so easie to be got ;
 all the rest is *Spiritual* ; why then
 this old Patch on a new Garment ?
 Therefore, we principally ask *Spiri-
 tual Food* ; and so it is well placed
 before the Communion.

Libera nos, Domine, &c.

*We beseech thee, O Lord, deliver
 us from Sin past*, that it may never
 be imputed to us ; from *Sin present*,
 that it may be forgiven ; and from
Sin to come, that it may be preven-
 ted.

Grant mercifully Peace, i. e. the
 Peace thou promised'st and left us,
 and now hast purchased for us :
 Peace with God, Man, and our
 selves.

The

The Paten is uncovered, i.e.

The Apostles again appear, at the Joh. 20. News of the Resurrection. The 3, &c. Priest holds it in his Hand, which represents the Monument: He signs himself with it, shewing all Peace is from the Cross. He kisses it, begging the Kiss of Peace of our Savior, now risen, both for Soul and Body. Here, think of all that passed in the Sepulchre, burying our Lord in your Hearts, and embalming him with the Oil of true Compunction, and Devotion. Or, he kisses the Paten, in Token that he is willing to partake of his Sufferings.

*The Breaking of the Host over
the Chalice,*

May put us in Mind, how Christ blessed Bread, and brake it, and gave it to his Disciples, Mat. 26. 26. and how They knew him in the Breaking of Bread, Luke 24. 35. It is broken

ken over the Chalice, to shew that the Gates of Heaven are opened, by the Passion and Effusion of his Blood.

The first Part of the Host, betokens the Church Triumphant; the other, the Church Militant, which is again divided: The one Part, betokening those in Purgatory; the other, the Faithful on Earth, *viz.* That which is let fall into the Chalice. shewing, that by the Passion of Christ, we must work our Salvation, and are to put on Christ crucified: For, being united to our Savior's Passion, by suffering with him; we shall be united to him, in his Glory, *Rom. 8. 17. 2 Tim. 2. 12.* Or, as that Part of the Host, is joined with his Blood: So in Faith, Hope, and Charity, we ought to be united to his Passion. Or,

The Chalice is the Monument, the Pall the Stone, the Priest the Angel removing it. And the lifting up the Host, denotes the Resurrection; and the Division, manifests the Joy of all in Heaven, Earth, and

and Purgatory. We may here consider, that we must die with Christ, if we will partake of his Resurrection, *Rom. 6. 5.*

Pax Domini, &c.

This Part of the Mass, minds us of the Resurrection; and *Pax vobis*, *Jo. 20. 19*, was our Savior's Salute, when risen, ²¹, and to his Apostles. Happy Tidings, ²⁶. *Christ is risen*, (*Luke 24. 6.*) the Obstacles of our Salvation, are taken away; a Trophy of Victory is set up over Death, Sin, and Hell, with this Inscription of Peace engraven upon it.

The Three Crosses over the Chalice, are in Honor of the most H. Trinity, who sent the Lamb to make Peace by the Cross, or the threefold Peace, which Christ has brought by his Passion, *viz. External, Internal, and Eternal*; and this last is *the Peace of God, which passes all Understanding*, *Col. 3.*

The *Particle* is then put into the Chalice, to shew, that there is but
One

The Communion.

One Sacrament, under both Species; or that Christ in his Resurrection, did re-assume his Body and Blood.

Or, the Division of the Host into Three distinct Parts shews the Three distinct Substances in Christ, to wit, the Divine of his Person, the Spiritual of his Soul, and the Material of his Body: Of which Parts that, which is put, and, as it were, buried, in the Chalice, signifies Christ's Body in the Sepulchre: Likewise the mingling thereof with the Blood declares, that the Divine Personality was never separated, either from his Soul descending into Hell, or from his Body lying in the Sepulchre. Thus Dr. *Leyb.* in his *H. Characters*.

Jo. 1. 29.

Agnus Dei, &c.

Here we meditate the Resurrection, we earnestly pray for Peace, as a just Disposition for Communion; and hence we address the *Lamb of*

Isa. 53. 7. *God*, so called, 1. Because as a Lamb, he was offered on the Cross.

2. Be-

2. Because of his Innocency, Meekness, Patience, and Obedience.

3. Because *as he has redeemed us* S. Jerom. *with his Blood, so he has cloathed us with his Wooll, or in his Garment of Charity, to warm our Infidelity.*

4. To shew, that this Evening Sacrifice of the Lamb, shall only end with the World. *Said thrice, to make a deeper Impression upon us.*

Easter-Eve, representing our Savior not yet risen, has not this: The Mass for the Dead has *Dona iis requiem*, they being supposed to be delivered from all Temptations, and so to rest in Peace. *Said Three times*, to express our Compassion on them, and for their Delivery from Pain, 2 Mach. 12. 46.

Pax tecum.

The Priest here, mindful of the Peace that Christ had promised, inclines and prays for the same, to the Universal Church, as the greatest of Goods. And it does not only signify Tranquility of Mind, but all Good

Good and Happiness; and, consequently, the most perfect Disposition, for the Communion.

He kisses the Altar, as asking Leave; and then the *Pax*, minding us of the mutual Kifs *, of Peace, all here may pray for Peace.

* Rom.
16. 16.
1 Pet. 5.
14.

Having thus commended Christ's Peace to all present, and reconciled himself to them all, he proceeds to the Two following Prayers: In which he begs Remission, Delivery from Evil, Grace, and never to be separated from God.

In the third Prayer, or last,

He begs it may not be to Judgment, and Condemnation (mindful of the Apostile's *Quicumque manducaverit, &c. indigne*) but to the Safeguard of Soul and Body: Because, as Christ has assumed the Flesh of our Body, so he has given us the Flesh of his, under this Mystery; and so is in us, not Virtually only by Charity, but also by a natural Participation; giving Life to our

1 Cor. 11.
27. 29.

our Souls: Nor should our Bodies become immortal, but by being joined to the Immortal Body of Christ.

The Priest, being now to Communicate,

Adores so great a Sacrament, saying, *Panem cælestem* † *accipiam*, in- † Jo. 6. vocating, first, the Name of our Lord *. Here contemplate the * Ps. 115. great Devotion of the Apostles, 4. when they were to receive; joining with them, &c.

Domine, non sum dignus, &c. Mat. 8. 8.

Lord; and if I be Lord, where is Mal. 1. 6. my Reverence, and Fear? I am not worthy, *Quia homo peccator sum* ego *, *quia pulvis & cinis* †, not * Luk. 5. worthy, thou should'st enter under 8. my Roof; that is, into my Body, be- † Gen. 18. cause it covers my Soul, that it may 27. not see Heaven, and is Fons malitiæ, a Dunghil of Sin.

E.

But,

The Communion.

‘ But, as thou hast vouchsafed to
 ‘ lye in the Cottage, the Stable, and
 ‘ Manger ; and in the House of Si-
 ‘ mon the Leper, received’st a Har-
 ‘ lot, and didst suffer the Sinner to
 ‘ kiss thy Feet : So, be Thou pleased
 ‘ to enter into the Crib of my Soul,
 ‘ into my defiled, dead, and le-
 ‘ prous Body : And despise me not,
 ‘ a Sinner, but vouchsafe to make
 ‘ me Partaker of thy Body and
 ‘ Blood. *Liturgy of S. Chrysostom.*

Sed tantum dic verbo ; *Speak*
only the Word.

Otherwise thy entring into our
 House, will little avail us : Thy
 Divinity fills all Things, even Sin-
 ners, but heals them not, because
 thou say’st not *the Word*, that they
 may be healed. The Priest, re-
 ceiving, says

Corpus Domini Nostri, &c.

Signing himself with the Host,
 and begging Christ’s Benediction.
 By

The Communion.

99

By thy Passion, thou hast sanctified the World, now sanctifie my Soul by the same, that by thy Blessing I may be worthy to receive thee, who comest thus mercifully to me.

In Vitam Æternam. Amen. Jo. 6. 51.

Eternal Life being the chief Effect of the Eucharist, an Antidote against Sin, and the Pledge of Glory.

Communion

Is our common Union with Christ Jesus; Three Kinds of Communion, *i. e.* Sacramental, Spiritual, and Both. See *Counc. of Trent, Sess. 13. Cap. 8.*

Before taking the Chalice, Quid Ps. 115. 3.
retribuam Domino?

For this Blessing, of bestowing himself upon me, since I can make no Recompence, I will proceed to the full Performance of the Sacrifice, *Calicem Salutaris accipiam*, and by V. 4.

E 2

ver-

The Communion

vertue of the whole, I will invoke his Name. Then signing himself, he says

Sanguis Domini Nostri, &c.

The Blood of our Lord, the Fountain of Sanctification, the Price of our Redemption, keep my Soul in Innocency : Give me Purity of Heart, and Force and Vigor against all my Enemies.

Then he prays (as bearing the Person of the whole Church) that all may receive the Fruit of the H. Sacrifice.

Washing his Fingers,

He says, *Let the Body I have received, and the Blood I have drunk, adhere to my Bowels ; i. e. Let them always be in my Mind and Thoughts, that no Spot of Sin, may deprive me of so great a Happiness.*

He wathes with Wine and Water, *That* signifying Spiritual Joy, *This* Compunction for our Savior's Passion :

The Communion.

101

Passion : The Sacrifice having a Mixture of Joy, for the Eucharist ; and Sorrow, for our Savior's Passion, represented therein.

Communion under one Kind.

The Sacrifice of the Eucharist, indeed, requires both Kinds, but not the Sacrament : If we have what is totally promised by the Sign, no matter under what Sign : No more, than whether the Seller is paid in Gold, or Silver, or Both.

The Verse called Communion,

Because it is an immediate Thanksgiving, for that great Blessing ; *Anunc dimittis*, &c. Our Savior said a Hymn †, his last Supper † Mar. 26. being ended ; and in this the Church 30. rejoices, to see her Children fed with such Viands. 'Tis our *Te Deum*, *Benedictus*, *Magnificat*, for that *Christ is Risen* *, even in our Souls, * Joh. 20. and has clothed us with the Garment of Salvation.. 20.

The Communion.

The Verse is short, but it puts you in Mind, to spend some more time, in contemplating what you have done, and entertaining the Guest you have received. The Missal is removed to the right Corner again, and shews the Jews in the end (as it is presumed) shall be converted to the Faith, and united to Christ; because it is written,

In the later times, thou shalt return unto the Lord thy God, and shalt hear his Voice, Deut. 4. Here, pray for the Conversion of the Jews, and thy miserable Country, and for all in Sin, especially thy Friends and Benefactors.

Post-Communion, or Prayers after Communion.

Joh. 20.
19, &c.

Dominus Vobiscum, fitly minding us of our Savior's *Pax Vobis* to his Apostles, after his Resurrection. All joining in Prayer, that they may receive the happy Effect of the Sacrifice. Begging of our Savior, whilst present with us, that he would

wou'd grant every one Grace, according to his Charge: Returning Praises to God, who has given such Gifts to Men. This done, the Priest says again, *Dominus Vobiscum*, putting us in mind, of the Ascension of our Savior, then saying, *Ecce, sum Vobiscum*, &c. Meditate here the Ascension. Mar. 28. 20.

Ite, Missa est.

Mass is finished, and you may depart; as our Savior, when he fed the People with Seven Loaves, &c. Mar. 8. *Dismissed them*. Or, *Ite in Pace*, go now, and fructifie in your Actions, what in your Prayers you have promised; you have received the Pledge of Eternity, and so walk, that you may come to it: Or, *Viri Galilæi, quid statis hic*, &c. The Act. I. 11. Life-giving Host is sent up before you, make haste to your Country: Hell is overcome, and Paradise is opened. See Col. 3. 1, &c.

In solemn Congregations, the Priest was used to conclude, with

E 4

Ite,

Luk. 24.
52, 53.

Ite, Missa, &c. when there were few, or none, present; with *Benedicamus Domino*, as not so solemn. And all returned to *Jerusalem*, i. e. from our Savior's Ascension, with great Joy, blessing God. So we here say, *Deo Gratias*, in Imitation of them.

The Benediction,

As, in the Old Testament, *Melchisedec* blessed *Abraham*, after he offered Sacrifice; *Jacob*, *Joseph's* Children; *Aaron*, the People; *Solomon*, all the Assembly; and *David*, the People, in the Name of our Lord: So the Priest here; saying, *Benedicat, &c. i. e. Our Lord*, God the Father, *bless thee, and keep thee*, by his Omnipotency: *Our Lord*, God the Son, *shew his Face to thee*, by his Incarnation, *and have Mercy on thee* by his Passion: *Our Lord*, the Holy Ghost, *turn his Countenance unto thee*, by his gracious Inspirations; *and give thee Peace*, by the Infusion of his Grace, *Num. 6. 21.*

This

This minds us of Christ's Benediction, when he ascended to Heaven, and lifting up his Hands, he *Luk. 24.* bless'd them. Or, it may signifie, *50.* the coming of the H. Ghost. R. *Amen*, i. e. Almighty God, make us worthy to receive these Effects; or, God long conserve him, that blesses and sanctifies us, Lit. of S. Chrys.

As therefore in Spirit, we have accompanied our Savior in his Birth, Life, Passion, and Resurrection; so let us follow him to his Ascension, and there humbly receive his Benediction, with his Disciples adoring him, and preparing to receive his H. Spirit.

Initium S. Evangelii, secundum Johannem.

This is no Part of the Mass, but rather an Epilogue added to it, that as we begun with the Memory of Christ's Incarnation, so we may end with a circular Mark of Christ's Divinity and Humanity, joined in one, at *Verbum Caro factum est*, of which

A Recapitulation.

we ought always to be mindful. Again,

It having been a Pious Custom, for the People to desire the Priest, to say this Gospel over them, in Occasions of Infirmary, or against the Devil and Witchcraft, or over the Sick: So, now to read the same over them before they depart, might be their Desire, and Devotion. It represents the Apostles Preaching, *Mark 16. 20.*

A Recapitulation of the Mysteries, on which we are to meditate, in Hearing Mass.

EACH Part, Ceremony, and Circumstance in the Mass, carry with them the Signification of some Pious Mystery of the Nativity, Actions, Life, Death, Passion, Resurrection, or Ascension of our Savior; to the end that, by due Reflection and Attention thereunto, both

both Priest and People may jointly offer this Sacrifice, in Memory of Christ, according to his Command, saying; *Do this for the Commemoration of me*, Luk. 22. 19. And in particular,

The *Church* resembles the *Great Refectory* (or Dining-Room) *adorn'd*, in which Christ instituted the H. Eucharist, and said the first Mass, Luk. 22. 12.

The *Altar* represents Mount *Calvary* and the *Crucifix* upon it decyphers *Christ Crucified*, and dying, there, upon the Cross.

The *Altar-Cloths* and *Corporal* signify the *Linen Cloths*, in which Christ's Body was wrapped, when it was laid in the Sepulchre.

Likewise the Priest's Vestments do symbolize the Mysteries of Christ's Passion; and,

1. The *Amice* betokens the *Veil* wherewith the Jews blindfolded Christ, when, buffetting him, they said: *Prophesie unto us, O Christ, who it was that struck thee*, Mat. 20.

2. The *Able* denotes the *White Gar-*

A Recapitulation.

Garment, or Fool's Coat, wherewith *Herod* cloathed our Savior in Derision, *Luke 23.*

3. The *Girdle*, *Maniple*, and *Stole*, do typifieth the *Cords*, wherewith Christ was apprehended and led from Tribunal to Tribunal, bound to the Pillar and Scourged, as a Malefactor.

4. The *Vestment* exhibits the *Purple-Garment*, which the Soldiers put on our Savior, *Mark 25.* and the *Cross*, on its Back-part, expresses the heavy *Cross*, he carried on his Shoulders to Mount *Calvary*, *John. 19.*

Lastly, The *Crown of the Priest's Head*, shav'd circularwise, denotes the *Crown of Thorns*, put on Christ's Head, *Mark 25.*

Wherefore, in seeing the Priest going thus array'd to the Altar, you may piously contemplate our Savior going to offer himself, for us, upon the Cross.

If this were the Day of Christ's Nativity, and we in *Bethlehem*, with the Three Kings; or in the Stable, with the Shepherds, how should

we

we attend? Or, if at the Foot of the Cross, he hanging actually upon it; or at the Brink of the Grave, he rising from thence; or at the Mount with him ascending, how should we attend? And, is not the H. Sacrifice of the Mass a most lively Memorial, and real Representation, of these Mysteries of our Redemption? Surely then, it is our Duty to hear Mass, as if we were present at the Crib, &c. and beheld Christ Born, &c. Wherefore,

At the *Introit*, you may contemplate the Incarnation of our Lord: And, at his Approaching, we send our *Kyrie Eleisons* as Ambassadors to beg his Mercy, in the Pardon of our Offences: That we may devoutly attend him at his Nativity, and other Mysteries that follow, which are livelily express'd unto us, by *Gloria in excelsis Deo*.

In the *Collects*, or *Prayers*, we adore with the Kings and Shepherds. The *Epistle*, is the Preaching of S. John, saying: *Do Penance; for the Kingdom of Heaven*, the Preaching of Christ,

A Recapitulation.

Christ, *i. e.* the Gospel, *is at Hand*,
Mat. 3. 2.

The *Gradual*, is the Conversion of Man's Soul towards Christ, now *Ascending* by Degrees. The *Tract*, the Banishment of our Savior into *Egypt*, or a Lamentation for *Herod's Cruelty*. The *Gospel* calls you to our Savior's Sermon upon the Mount, delivering the Law of Grace, which you embrace ; and in the *Creed*, with all hearty Affection, profess.

The *Offertory*, minds you of the Testament of his Body and Blood, in Preparation for which, you begin your Oblation. At *Orate Fratres*, and the Two Collects, you beg your Offering may be acceptable. In the *Preface*, you are advertis'd of Christ's solemn Entrance into *Jerusalem*, you prepare to attend him at his last Supper, and to perfect the Mystery, which is represented in the Canon. At *Sanctus*, you contemplate all the Angels assisting.

At

A Recapitulation.

III

At the *Elevation*, the Mystery of Mount *Calvary* is before your Eyes ; and as you were mindful of the Living, before ; so, at the second *Memento*, you pray for the Dead.

The *Pater Noster*, prepares you for worthy receiving, in which you pray for it, and to be delivered from all Sin. At *Pax tecum*, you behold him risen again ; and at *Agnus Dei*, &c. receive him immortal.

At the *Communion*, and *Post-Communion*, you render him Thanks. At the *Benediction*, you attend him to the Mount, from whence he ascends. At the *Dominus Vobiscum*, and *S. John's Gospel*, you are fervent in Prayer, expecting the coming of the Holy Ghost. And this is the perfect History of the Holy Mass.

THE

